

# THE SHEKEL

ל'פנ"א



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## ALEXANDER HAMILTON

*Secretary of the Treasury  
September 11, 1789 to January 31, 1795*

# OUR ORGANIZATION

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The American Israel Numismatic Association is a cultural and educational organization dedicated to the study and collection of Israel's coinage, past and present, and all aspects of Judaic numismatics. It is a democratically organized, membership oriented group, chartered as a non-profit association under the laws of The State of New York. The primary purpose is the development of programs, publications, meetings and other activities which will bring news, history, social and related background to the study and collection of Judaic numismatics, and the advancement of the hobby.

The Association sponsors major cultural/social/numismatic events such as national and regional conventions, study tours to Israel, publication of books, and other activities which will be of benefit to the members. Local chapters exist in many areas. Write for further information.

The Association publishes the SHEKEL six times a year. It is a journal and news magazine prepared for the enlightenment and education of the membership and neither solicits nor accepts advertising. All articles published are the views and opinions of the authors and may or may not reflect the views and opinions of A.I.N.A.

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## ***President's Message*** ***by Moe Weinschel***



Dear Members:

I hope that you have had a good and a sweet holiday season. We are looking ahead to Spring and Summer and the greater activity that goes with it.

On another page, you will find Ed Schuman's report on his and Florence's trip to Israel. It made me feel sorry that I was unable to be there and even more determined to revisit. Plans for 2000 are in the making, and I anticipate the excitement of experiencing the thrill of the tour again. More about this as it develops.

It is time again to send in your concept and/or ideas about the annual medal for the year 2000. AINA will be 33 years old and better than ever. So give it your best. The \$100.00 award for the accepted design is still in effect.

An idea for adding members: We have a supply of back issues of The Shekel, which we will ship on request to anyone who will leave them at Doctors, Dentists & other professional offices and at libraries, banks, club meetings etc. Our Board member, Harry Pollackov has been doing just that with some success. If you will give Ed Schuman your street address, we will ship a package via UPS.

Shalom,

We encourage visits to our WebSke: <http://amerisrael.com>

Email: [ainany@amerisrael.com](mailto:ainany@amerisrael.com)

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Pass these on to your non-member, PC owning friends who are 'on-line'.

**SPECIAL IMPORTANT NOTE FROM FLORENCE SCHUMAN TO OUR "SNOW BIRD" MEMBERS. PLEASE DO NOT FORGET TO KEEP US UP TO DATE WITH YOUR ADDRESS CHANGES, SUMMER & WINTER. YOUR HELP IS IMPORTANT SINCE POSTAGE ON RETURNED AND RE-MAILED SHEKELS IS COSTLY.**

## The Editor's Page

by Edward Schuman

One never knows what the future holds forth, especially at this time of our lives. We had both planned on visiting Israel again with the A.I.N.A. tour in March. We felt very disappointed when the tour had to again be canceled because of lack of participation from our membership.

But Florence and I have recently returned from our two week holiday in Israel. We were only in two places, the Sheraton in Tel-Aviv and the Hyatt Regency Spa at the Dead Sea. You can believe us we had so much to do even without touring and the days seem to fly by too fast.

As many may know, we are wholesale feather merchants dealing in fancy feathers and visited one of the largest ostrich farms in Israel which is located a scant five kilometers from the Gaza border in the Negev. Nearby is one of two kibbutz in which both Jews and Arabs work, eat and play side by side in complete harmony. The other kibbutz is near Jerusalem.

Do you know what it is to taste an Israeli breakfast? There must be fifty or more different dishes from fruits and vegetables to fish and herrings, cereals, omelets of many different types made to order (except on the Sabbath), rolls, crisp on the outside but soft in the centers, pastries to make your mouth water and halvah. Have you ever tasted pomegranate or pommela juice?

We visited our friends at the Israel Government Coins & Medals Corporation office in Jerusalem. At the next A.I.N.A. board meeting, which will take place in August, a report will be delivered to determine what course our organization should take regarding certain difficulties that have arisen.

The Hyatt at the Dead Sea, which was on the A.I.N.A. agenda is perhaps the finest hotel in Israel. The hot Dead Sea water and mud treatments are world renown for all sorts of dermatology problems and arthritis. The air is electrified with "brom" from the bromide in the sea and acts as a sedative relaxing every bone in your body and mind. In the evening, a different Israeli duo entertains nightly and guests are free to dance the night away. But now back to reality.

Your editor has had recent eye surgery which unfortunately has not turned out as expected. It is exceedingly difficult to continue the reading necessary to prepare articles and to view the small screen on the word processor. You may note a different appearance on some articles which are now computer generated. However I can no longer do the magazine by myself and if I am to continue, we must start to receive articles from members or others to ease my burden. Please assist me in this effort.

## Alexander Hamilton's Roots

Nevis is a 36-square-mile island, a mere 7 miles in diameter, just south of St. Kitts which boasts the oldest synagogue in the Caribbean, or at least that's what the locals say it is. The synagogue was a single-story stone building standing behind a modern government structure in the capital town of Charlestown.

It is said that the curator of the Nevis Historical and Conservation Society, David Robinson, recently made the discovery while walking to work some time ago. Mr. Robinson noticed that the usually locked, wooden planked door to the old government storage building was ajar. Peeking in, he spotted some unusual architecture accompanied by masonry that definitely wasn't Nevisian.

Mr. Robinson observed three double-vaulted ceiling panels supported by stone columns and topped by balanced arches that extended to the side walls. Recognizing a Spanish influence and realizing the first Jews in Nevis came from Brazil, he delved further into the structure and concluded he had discovered the island's "Lost Temple." He also noticed a 10-foot-high, cylindrical-shaped edifice that could have been used to warm water for bathing in the *mikvah*.

Records found in Amsterdam refer to a synagogue in Nevis built in 1684. The Jewish population is gone now but close to the synagogue is an old Jewish cemetery. In the cemetery are tombstones inscribed in Hebrew, Spanish and Ladino that date to the mid-1700s.

Grave stones are etched with names like Rachel Cahanel Loballo and Abraham Godeo. The earliest date on the 20 tombstones in the Jewish cemetery is 1658. There is a path about 100 yards long, called the "Jews' Walk" that starts at the synagogue and ends in the cemetery.

According to records, Alexander Hamilton was born in the main town of Charleston on Nevis in either 1755 or 1757. He became a founding father of the United States and the first Secretary of the Treasury. It is believed part of the synagogue may have been the Jewish school that Alexander Hamilton attended until age 9, when he and his parents left the island. Hamilton's admission to the school underscored his Jewish heritage, while unmasking Anglican intolerance. His Scottish father and Jewish mother failed to tie the knot after she fled an earlier unhappy marriage. She never got a divorce, so the Anglican school declared that Alexander Hamilton was illegitimate and turned him away. But the Jewish school, where he learned to read and recite in Hebrew, welcomed him. Jewish law states that any child born to a Jewish mother is considered to be Jewish.

Nevis was originally settled by the Sibonay Indians from Central America and was later inhabited by the Arawaks and then the Caribs from South America. According again to local legend, the cloud capped 3232-foot volcanic peak resembled snow and reminded Christopher Columbus of the snowy Pyrenees of Spain. He officially claimed the island in 1493 when he anchored overnight on the western coast and named it *Nuestera Senora de las Nieves*, (Our Lady of the Snows). The name was shortened over time to Nevis.

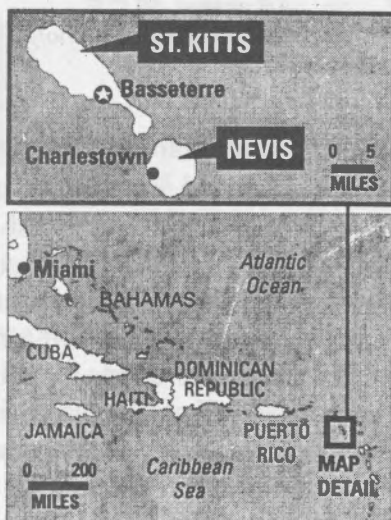
Many Jews immigrated to Brazil in the 1490s when they were expelled from Spain during the Spanish Inquisition. Brazil was a haven for them for many years, but after Portugal adapted the "inquisitions", the Jews began suffering religious persecution there and fled to the English and Dutch Caribbean islands. Welcomed in Nevis in the early 1600s, but forbidden to own land, many Jews became merchants and later planters and made a significant contribution to the island's economy. Jewish and Dutch traders brought with them the secret of how to crystallize sugar.

In 1603, Captain Bartholomew Gilbert of Plymouth, England, made the first extended visit to Nevis, but no settlement was established. By 1678, Nevis had the largest Jewish population in the English Leeward islands.

In the 1720s, an Anglican priest estimated that one-fourth of the population of St. Paul's parish in Charlestown was Jewish. Only Nevis and Barbados had synagogues in the British Colonial islands. Dutch records clearly substantiate the existence of a synagogue in Curacao in 1732.

Nevis is about one half the size of St. Kitts. It broke ties with Great Britain and joined its sister island in 1983 to form the independent nation of St. Kitts and Nevis. British influence remains strong on the islands as elaborate evening teas are served at many inns and the central meeting place is a roundabout called The Circus.

With help from the private sector, the old synagogue will be restored as a historical site to share its cultural heritage with residents as well as tourists.



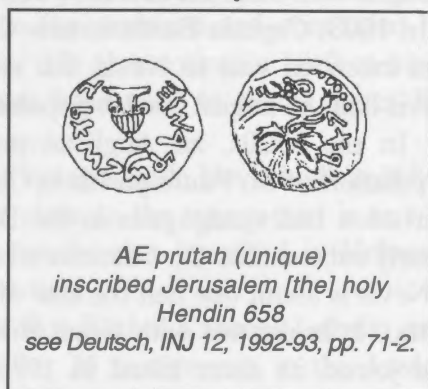
# Ancient Zionist Slogans

## by David Hendin



The modern word Zionism, according to the Encyclopedia Judaica, "first appeared at the end of the 19th century, denoting the movement whose goal was the return of the Jewish people to Eretz Israel." But the word Zion itself is ancient, referring most often to the city of Jerusalem or the people of Judaea. Some two thousand years ago there was a Zionism very similar to the "modern" Zionism described above. Nowhere is this more clearly shown than on the Zionist slogans of the coins minted during the Jewish wars of the first and second centuries C.E.

Authority to mint coins is an important prerogative of sovereign governments; thus coins of the Jewish insurgency were promptly issued. The first coins minted by the Jews in the year 66 were the silver shekels and half shekels, which carry the legend "Jerusalem the holy."



An extremely rare prutah was also struck in the year 66. On one side it carries the legend "Jerusalem the holy." By the second and third years of the war, the Jewish mint had expanded production. Shekels and half shekels continued to be issued along with a very large number of the small bronze prutot. Each of them carried the words, "Freedom of Zion," one of the earliest known records of a Zionist slogan.

That slogan represents a kind of rallying cry for the Jews. For years the Romans had effectively used their coins to carry propaganda messages; why shouldn't the Jews do the same? And so, in the days when there were no mass media, no direct mail fund-raising experts, coins were used to communicate the Jewish message of hope for a free Jerusalem and a free people.

But after the initial Jewish victories, things began to go badly. By the middle of the year 68, the Roman general Vespasian and his troops had



succeeded in crushing the revolt throughout the land. Only Jerusalem and the zealot fortress Masada remained in Jewish hands.

By the fourth year of the war, Jerusalem was under siege by Titus and Vespasian had ascended to the throne. It was clear that the tide had turned against the Jews. And in the fourth year of the war the legends on the bronze Jewish coins were changed. No longer do we see the slogan, "Freedom of Zion." It is replaced by the slogan, "To the redemption of Zion."

AE, 20.6—23 mm; 8.10—9.08 gr. *Reva (As)*.

*Obverse*: Two lulavim (palm, myrtle, and willow fronds tied together);

Legend around from left above: "Year four/Quarter" (69/70 A.D.)



סד גגגגגגגגגג

(שנת ארבע רביע)



*Reverse*: Ethrog with knob on top; border of dots.

Legend around from left above: "For/Of the redemption of Zion."

גדגגגגגגגגגג

(לגאלת ציון)

AE, 19.5—21 mm; 5.12—6.85 gr. *Semis (1/8 shekel)*.

*Obverse*: Footed chalice with knob; nine dots on rim; border of dots.

Legend around from right below: "For/Of the redemption of Zion."

גדגגגגגגגגגג

(לגאלת ציון)



One theory holds that this change reflects the Jewish insurgents' realization that they would soon be defeated by the powerful Roman machine. Hence the change in tone from the call for physical "freedom" from oppression versus "redemption," which has a more spiritual tone.

Jerusalem was destroyed early in the fifth year of the war. Now a new Jewish Diaspora (or dispersion) grew throughout the ancient world. Refugees from Judaea bolstered Jewish communities already in exile in Rome, Alexandria and other cities. Emotionally as well as practically these Diaspora Jews of the first century C.E. looked toward the day that their Temple would be rebuilt and they would return to their holy Jerusalem.

This feeling was no less strong than that of the 19th century Europeans who also sought the return of the Jewish people to "Eretz Israel."

# The ALPH BETH Page

## ...Dedicated to the Beginner by Edward Janis

Q. What is the difference between coin collecting and numismatics?

*Harry M., Boston, MA*

A. Good question. The coin collector's primary object is POSSESSION. He or she wants to complete a series let us say the commercial Pruta pieces which were dated 5708 (1948) on the 25 Mils unto 5715 (1955) on the 100 Pruta. He makes a check mark in his Kagan-Haffner, or inserts a coin in a hole of a coin folder. Yes, he does seek and find designated coins "with and without pearl" or even the two types of 50 Pruta 5714 (1954), "milled and smooth edge". One day he proudly shows his complete Pruta set at the local INS club. He owns the entire series but knows nothing about it. On the other hand, another fellow who is on his way to becoming a numismatist, collected the same coin series. He continually kept asking himself along the way, WHY?; HOW?; WHERE?. He further examined an individual coin as to its metal, size, symbols, mintmarks and dates. By reading and searching he discovered that the Israel Government, because it lacked the necessary minting machinery to strike coins entered into a contract with the Heaton Mint, which in turn sub-contracted in order to expedite the work, to Imperial Chemicals Industries (ICI) in Birmingham. ICI punched the "pearl", really a dot above the "football" (a term first used by the author) in the exergue (the bottom segment of a coin usually where a date appears) into the reverse die on most of their issues to show an ICI mintmark. He learns and understands that on the 5 and 10 Prutot pieces there is a mistake in grammar and that the coins say 5 and 10 "Pruta" instead of the correct "Prutot." He soon discovers that a date remains constant throughout an issue except when a change is made in a metal, size or design in this early series. An example is the 25 Pruta coins made of cupronickel (75% copper, 25% nickel) bearing a date 1949 which was struck in 1949, 1950 and 1953. He studies and remembers that the 25 Pruta coin of 1954 was struck only in 1954 and that the metal content was changed to nickel-clad steel (90% steel, 10% nickel) and not struck in England but in the new Tel-Aviv mint. He even proved to himself that a magnet could lift this 1954 piece but would not have any effect on the 1949 issues.

Even though the foregoing is an oversimplification, it does show the evolution of a collector into a numismatist. The true numismatist is more interested in knowledge than in possession. In truth, some of the greatest numismatists in the world are precluded from collecting any coins for their own collections. The powers that be, have ascertained long ago that there might exist a conflict of interest with a museum curator or an executive employee of a coin dealer.

The true numismatist can truly admire and appreciate the beauty, the historical background and all the other component parts of a coin analysis without saying to himself, "I wish it was mine." After all, fellows, coins are like women. You can't have them all.

## Basketball Greats by Peter S. Horvitz

The National Basketball Hall of Fame in Springfield, Massachusetts is a rich and exciting depository of the whole history of one of America's leading sports. Material can be found in the Hall's fine interactive Museum from the game's invention in Springfield, by James Naismith, up to the latest triumphs of Michael Jordan and Jerry Reinsdorf's Chicago Bulls. But for those interested in Judaism, the Hall is a particularly exciting discovery. The Hall is literally teeming with rare treasures that reflect that period in basketball history when the sport was often referred to as "the Jewish game." This was the period from the late teens of this century through the early 1940's, when aggressive Jewish players and teams often dominated the court and monopolized championships.

This Jewish excellence in basketball often led, as well, to great Jewish coaches and pioneering Jewish executives. Coaches "Red" Holzman and "Red" Auerbach both began as players. So did executives Eddie Gottlieb and Abe Saperstein.

Among the many Jewish treasures of the Hall, I was particularly impressed, when I visited last summer, by the four championship trophies won by the SPHAs, the all Jewish team from South Philadelphia that once was one of the two leading teams in the country. (The other leading team was the original Celtics, a team from New York lead by the Jewish player Nat Holman.) Nearby the trophies is displayed an original SPHA jersey, though not one of those with Hebrew initials. The team's name is pronounced "spas" and stands for South Philadelphia Hebrew Association.

Other treasures include a trophy presented to Abe Saperstein, creator of the Harlem Globetrotters. A Globetrotters uniform of "Bunny" Levit, one of only 3 white players to ever appear with the all-Black team is displayed. (One of the other two was Saperstein himself.) The diminutive Levit was a master of the foul shot and once hit 599 in a row. Nearby is a uniform of "Red" Klotz, captain of the team that has traveled with the Globetrotters since 1950.

Afterwards, I saw the jacket of Sidney Hertzberg, a player of the 1940's with the Boston Celtics. Further on I spotted the signed basketball of Coach Larry Brown's 700th career victory. Larry, who also had a fine career as a college player, is currently the coach of the Philadelphia 76ers.

For numismatists, however, the star attraction of the Hall is its beautiful and unique collection of cast medallions (about 10" in diameter) dedicated to the inductees of the Hall. These beautiful silver medallions compare very well to the bronze plaques of Baseball's Hall of Fame in Cooperstown, New York. The medallions bear only the likeness of the figure, but on the walls where they are displayed appear their names and details about their careers. Only three Jews



1



2



3



4



5



6



7



8



9



10



11



are pictured on plaques in Cooperstown, but in Springfield there appear 14 medallions of Jewish inductees.

Below I illustrate some of these magnificent medallions, with the appropriate names and some explanations.

1) Arnold "Red" Auerbach, long time coach of the Boston Celtics. One of the winningest coaches of all time.

2) Marty Friedman, a pioneer of early professional basketball. Along with Barney Sedran, known as the "Heavenly Twins."

3) Eddie Gottlieb, a former member of the Sphas, was one of the founders of the NBA. He owned and coached the Philadelphia Warriors, now the San Francisco Warriors.

4) Nat Holman, was a member of the original Celtics (of New York,) one of the greatest teams of all time. Nat was known as "Mr. Basketball." He also had a great career as a coach at CCNY.

5) William "Red" Holzman had a fine career as a college player for CCNY, an excellent career as a pro player, and a great career as a NBA coach.

6) Nancy Lieberman-Cline was one of the greatest women basketball players of all time. She came out of retirement to play in the WNBA for the inaugural year of that league.

7) Harry Litwack, a former member of the Sphas, was one of the greatest college coaches of all time. He coached at Philadelphia's Temple University.

8) Maurice Podoloff was one of the founders of the NBA and the league's first commissioner.

9) Abe Saperstein was the founder of the Harlem Globetrotters.

10) Adolph "Dolph" Schayes is one of the greatest figures in professional basketball during the period 1949-1964, Dolph was equally spectacular as a coach in the following years. Dolph's son, Danny, is currently the only Jewish player in the NBA.

11) Barney Sedran, the other half of the "Heavenly Twins," was one of the pioneers of professional basketball. At only 5'4", he proved that basketball was a game of intelligence and skill, not just height and brute force

In addition to the medallions illustrated above, there are medallions in honor of Alexsandr Gomolsky, the coach of many of Russia's finest national and Olympic teams, Lester Harrison, owner and coach of the Rochester Royals from 1949 to 1955 and Leonard Sachs, a coach at Loyola University in Chicago from 1923 to 1942.

One minor disappointment of a visit to the Springfield Hall is that it has not followed the example of Cooperstown and issued postcards of the various medallions. Such cards would be a wonderful collectible and a standard for autographs, like the Cooperstown gold plaque cards. I presume that duplicates of the medallions themselves are presented to the inductees or their heirs, but reduced sized struck copies would be a highly desirable issue for collectors of Jewish medals. We can only hope that the Hall will some day consider such a series.

## Yehudi Menuhin 1916-1999

Yehudi Menuhin, a child prodigy who became one of the world's most famous violinists and music teachers, died on March 12th at the age of 82. He passed away at the Martin Luther Hospital in Berlin where he was to have conducted the Warsaw Symphony Orchestra in a concert. After a brief illness, he had been taken to the hospital earlier in the week suffering from bronchitis.

Menuhin fulfilled his early promise to become one of the world's foremost violinists before extending his range to teaching and conducting. His seventy-five year career was lately devoted to helping young musicians and promoting his beliefs that music is an international language. By the time he was 13, Menuhin had performed in Paris, London, New York, and Berlin and was launched on a touring career as breadwinner for his family.

He was born April 22, 1916 in New York to Russian immigrant parents who emigrated from Palestine. It is said he was given the name Yehudi by his parents so that he would never forget he was a Jew. He became a major figure in jazz as well as on the classical violin scene. In his adult life he was based in London but spent much of his time traveling around the world.

In Berlin, his performances prompted physicist Albert Einstein to exclaim: "Now I know there is a God in heaven."

He became a British citizen in 1985 and was as renowned for his devotion to humane causes as for his startling early mastery of the violin. Itzhak Perlman called him a giant in this century as a violinist, musician and personality within the musical world. "He was a real singular, individual human being, charismatic, and of course the most phenomenal child prodigy that ever existed, certainly in this century"

He offended many Jews by performing for Germans in Berlin only two years after World War II. He said he did so to further tolerance and "the brotherhood of man" There was something almost tragic in the fact that he went to play before German soldiers...even before the last shots were forgotten. This was hard for the Jewish people to forgive.

He was a noted critic of Israeli policy in the territories and in 1991, Menuhin attacked Israel in the presence of then-premier Yitzhak Shamir during a speech at the Knesset accepting his share of the \$100,000 Wolf Foundation Prize for music. Referring to Israeli control of the territories, Menuhin said: "This wasteful governing by fear, by contempt for the basic dignities of life. This steady asphyxiation of a dependent people, should be the very last means to be adopted by those who themselves know too well

the awful significance, the unforgettable suffering of such an existence. It is unworthy of my great people, the Jews, who have striven to abide by a code of moral rectitude for some 5,000 years, who can create and achieve a society for themselves such as we see around us but can yet deny the sharing of its great qualities and benefits to those dwelling amongst them."

He called for a peace settlement based on "absolute reciprocity, absolute equality, mutual recognition of the dignity of life, respect for each other's traditions and their back-round. These are the sine qua non of peace."

On news of his death, England's Prime Minister Tony Blair led the tributes in Britain, calling Menuhin one of the greatest musicians of his age. "Someone who worked tirelessly to ensure that young people could share his love of music." Menuhin, a member of the British House of Lords since 1993, had a school in England and an academy in Switzerland for talented young musicians

Menuhin gave up public performances in his 70s, when his hearing had become a little impaired but continued to conduct at English school at least once month. Menuhin's death was mourned Romania, where he studied under national composer George Enescu in the 1920s and supported artistic efforts throughout communist era.

He is numismatically remembered through Paul Vincze's extraordinary medal issued to commemorate Menuhin's fiftieth birthday. The medal's reverse commemorates the reopening of the Jewish Museum in London and displays the interior of the Bevis Marks Synagogue.



# More About Israel's Maritime Tokens

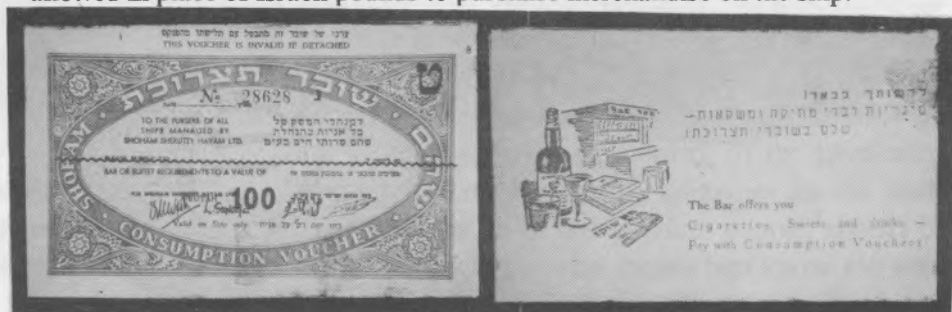
## by Samuel Halperin

Edward Schuman's excellent article in the last issue of THE SHEKEL on the tokens issued by the Sommerfin Shipping Company provides the motivation and basic text for this supplementary report.

While comparing my 16 Sommerfin tokens with a long-time Israeli collector friend, we discovered that there exist more than the four colors of bakelite pieces namely, red, blue, yellow and green. Thus, my collection now contains four denominations each of the following nine colors: white, three distinctively different blues—light blue, dark blue, and blue mixed with considerable red—bright light red and dark red, bright light green and dark green, and yellow. Altogether, there exist at least 36 different Sommerfin tokens issued on distinctly different stock and, perhaps, at different times.

Of related interest are the quite similar bakelite tokens issued earlier by the Shoham Sea Services (Shoham Sherutey Hayam), another Israeli shipping line that operated as early as 1948. These were issued in the same denominations as the Sommerfin tokens and exist in both holed and unholed versions. Their colors are: silver gray, pink, red, white, blue, green, and yellow, all quite different in shade and color from the Sommerfin issue. Altogether, there are 42 known Shoham tokens. The function of the small holes at the top of 21 tokens is unknown. Conjecture is that these tokens were intended to be strung together or, alternatively, that the holed variety represented a change in monetary value.

Note: Neither the Sommerfin nor the Shoham tokens are mentioned in Sylvia Haffner's landmark study, JUDAIC TOKENS AND MEDALS, published by A.I.N.A. in 1978 in a limited edition of only 1,000 copies. Ms. Haffner does note and illustrate the paper "Consumption Vouchers" used aboard the ships of the Shoham line (pages 266-271). In 1948, those who sailed on the line could not take foreign currency with them. These tokens were the only currency allowed in place of Israeli pounds to purchase merchandise on the ship.





## A Medal of Baron Joseph (Yevzel) Gavrilovich Guenzburg

GUENZBURG, is the name of a distinguished Russian family of bankers, philanthropists, and communal workers, of whom three generations were active during the second half of the 19th and early 20th centuries in Russia and Paris. They gained a place in modern Jewish history for their efforts on behalf of Russian Jewry as semiofficial representatives before the czarist authorities as well as for their Jewish and general philanthropic activities.

Among the outstanding members of the family was BARON JOSEPH YOZEL (YEVZEL) GUENZBURG (1812–1878), born in Vitebsk into a Jewish family that had lived in Lithuania and Russia for many generations. His father, GABRIEL JACOB (1793–1853), according to the family genealogists, was of the 15th generation of the Guenzburg family which was famous for its rabbis, talmudic scholars and communal leaders.

JOSEPH received a traditional education, was married at age 16 and acquired wealth in the 1840s as a lessee of the liquor monopoly and later as an army contractor. In 1857 he settled with his family in Paris but retained his enterprises in Russia. As a banker, he first represented the Stieglitz Bank but in 1859 he founded the Joseph Yevzel Guenzburg Bank in St. Petersburg. This bank rapidly became one of the chief financial institutions in Russia and contributed significantly to the development of credit financing in that country. He also participated in financing railroad construction and the development of gold mines in the Urals, Altai, and Trans-Baikal Siberia.

Guenzburg tried to utilize his contacts with influential Russian circles to improve the situation of the Jews, and especially to win rights of permanent Jewish residence outside the Pale of Settlement for specific categories of Jews, such as merchants, craftsmen, or demobilized soldiers. In this venture he was successful.

The first synagogue in St. Petersburg was built as a result of his efforts. He was one of the founders of the Society for the Promotion of Culture among the Jews of Russia in 1863 and supported its activities. Guenzburg provided scholarships for Jewish youth to encourage higher education, especially in medicine, and donated substantial sums to encourage Jews to engage in agriculture, which he regarded as an important step toward improving their situation. In addition to awarding prizes for agriculture, he devoted the income from his extensive estates in southern Russia to settling Jews on these lands. He died in Paris and was buried in the family sepulcher there. He had one daughter and four sons, some of whom engaged in his enterprises.

The illustrated silver medal of Baron Joseph (Yevzel) Gavrilovich Guenzburg (1812-1877) is in the collection of Ira Rezak. The medal is 24mm weighs 11.04 g. and has a plain edge.

Obverse: Portrait three quarters facing, gazing slightly to his left. Circular legend in Hebrew. Translation - Baron Josef Yevzel , son of Rav Gavriel Yaakov Gintsburg. (The family name as translated from the Hebrew and from Russian comes closest to Gintsburg. Both men adopted as a rule the preferred spelling of "Guenzburg)."

Reverse: Intertwined Cyrillic script cipher E Г Г.(for Yevzel Gavrilovch Gintsburg); above it a baronial crown and the Arabic dates 1813-1877. Full circular legend in Hebrew includes the dates of his birth and death 15 *Shevat* 5573 and 8 *Shevat* 5638. The medal is the work of the famous Jewish Russian sculptor, Griliches.

In researching the provenance of this medal, it was found that the Hermitage Museum possesses an impression (specimen 7537 of the Museum's Tolstoi Collection) , on a 31mm white medal planchet, struck from the obverse die of the above described portrait bust but without the circular legend. Attached to the back of Specimen 7537 is a paper label with the notation in Russian handwriting "Baron Goratzi Ginsburg, the work of Griliches." This Russian notation is in error in one respect. Baron Goratsi (Horace) Osipovich (Yevzelevch) was born in 1833 and died in 1909 and was the son of Baron Yosef Gavrilovich Ginzburg.



# Baron Horace Guenzburg

by Milton Rizenstein

from the Jewish Encyclopedia 1903

Baron Horace Guenzburg was born Feb. 8, 1833, in Zvenigorodka, a town in the government of Kiev in Russia, where he received his education. He also received a Jewish education in his father's house. While still a young man, Horace became his father's aide and principal partner in his financial as well as his public service. After the Crimean war, his father, Joseph Guenzburg, (the subject of the previous article), who was then a wealthy merchant and army contractor, settled with his family in St. Petersburg.

When his father established a bank in St. Petersburg, Horace became its acting director. His talents as well as his manners contributed to its success as one of the central financial institutions of Russia. His personal qualities gained him the respect and confidence of court circles.

Horace first came before the public in 1863 as one of the founders of the Society for the Promotion of Culture Among the Jews of Russia, the only society of the kind in Russia. He was one of the charter members of the society, and after the death of his father in 1878 succeeded him in the presidency. He was the largest contributor to its support and one of its most energetic workers.

In 1913, a medal was issued commemorating the 50th Anniversary of the society.



The work which made Baron Horace so widely popular among Russian Jews was his unremitting effort, in which frequent appeals to the Russian government were involved, toward the improvement of the legal status of his coreligionists, and for the securing by legislation, as well as by other means, improvement of their economic and moral welfare.

In the year 1870 he was summoned as an expert before the commission on the "Jewish question," which met under the auspices of the Ministry of the Interior. He was chairman of the Jewish congress which, by permission of the government, assembled in St. Petersburg in 1882. In 1887 he was invited to participate in the discussions of the high commission on the Jewish question, under the presidency of Count Pahlen. In 1880 he became a member of the board of governors of the temporary commission for the organization of a society for the purpose of encouraging Russian Jews to engage in agriculture and trades. In 1893 he became chairman of the central committee of the Jewish Agricultural society. One of the Jewish agricultural colonies in Argentine, supported by Baron Hirsch is named in honor of Baron Guenzburg. In 1890, he was elected president of the Hygienic and Low-House Rent Society of St. Petersburg. In 1901 he became president of the board of directors of the Jewish Agricultural Farms in Minsk, and director of the Jewish Agricultural School in Novo-Poltavka. The Jewish community of St. Petersburg was also under obligation to Baron Guenzburg for its synagogue, of which he was president. He was also the head of the new school erected in honor of the wedding of Czar Nicholas II. This institution is nonsectarian.

Baron Guenzburg was also closely identified with other institutions of a nonsectarian character. He had been an honorary member of the committee of the Prince Oldenburg Infant Asylum since 1863, and honorary member of the Society for Improving the Condition of Poor Children of St. Petersburg since 1876. Between 1868 and 1872 he was appointed by the archduke of Hesse-Darmstadt to the position of consul general to Russia. This was the only instance when the Russian government consented to the appointment of a Jew s consul in its domains. In 1871 the title "baron" was bestowed upon him by the Grand Duke of Hesse-Darmstadt, permission being given by the czar to accept that title of nobility.

In 1880, 1884 and 1888 he received successively the titles of "counsel of commerce," "secretary of state," and "member of the council of commerce of the Treasury Department." For many years he was an alderman of St. Petersburg, but upon the passage of a statute prohibiting the election of Jewish aldermen he was forced to vacate that office. Baron Guenzburg was repeatedly elected trustee of the charitable affairs of the Stock Exchange of St. Petersburg and member of the council of the Stock Exchange Hospital. He contributed heavily to the erection of the latter institution. In 1898 he was elected member of the committee of the Society for the Dissemination of Commercial Knowledge, and in the same



year became chairman of the house committee of the Women's Sewing School of the Czarina Maria Alexandrovna. In 1899 he was made trustee of the School of Commerce of Czar Nicholas II. In 1900 he was chosen a member of the committee of the Russian Society for the Protection of Women. He was in 1903 a member of the board of the Treasury Department of the Stock Exchange, and a member of the executive board of the St. Petersburg Archeological Institute. Even at this advanced age he was often invited by the government to sit on commissions for the revision of general legislation. From 1895 to 1901 he had been associated with such imperial commissions for the amendment of the laws governing the Stock Exchange, stock companies, corporations, and mining companies.

His home in St. Petersburg was a meeting place of liberal scholars, authors, artists, and other intellectuals in the Russian capital. As well as a philanthropist, Baron Horace was a generous patron of scientific, cultural and social institutions, and of promising musicians, artists and writers. After the pogroms of 1905, he organized and headed a committee to aid the victims.

The seventieth birthday of Baron Guenzburg, which was coincident with the fortieth anniversary of his entry upon an educational career, was celebrated all over Europe and also in New York and many other cities of the United States. A medalet or jeton was struck, looped for suspension of 21mm diameter. The obverse shows a profile portrait facing right, no legend, but a small Russian signature on the truncation (Griliches junior engraved (the die)) The reverse, on a ribbon, the Arabic dates 1832-1902, the dates relating to Baron Horace Guenzburg's 70th birthday. Above, an heraldic arm holds aloft a banner.



On this occasion the Russian government conferred on the Baron the medal of St. Anne 1st class). In New York a Baron Guenzburg Fund was started, the interest of which was given periodically as a premium for the best work on Jewish history and literature.



Horace Günzburg.

# An Ottoman Palestine Banking Notice by Shlomo Tepper

There had always been a problem with acceptance of Ottoman banknotes in Palestine. The monetary rates which Turkish notes converted differed from city to city. As these notes were issued with little if any backing, the depreciation factor caused the populace to shun them and use other currency in commerce.

This situation became more accute during the time of the first World War.. The illustrated notice, printed in Hebrew, was published and circulated in the Jaffa District. An English translation accompanies same.

(1916)

إشعار بملء النظام بأن تداول أوراق البنك ارد

## הזהרה.

לחועלת הצבור הגנו מפרסמים את ההתראה האחרונה. ע"י  
פקודה נכרזה במפקד המחנה הרביעי ושר הדימה כבוד מעלת  
אחמר ג'טל פשה: כצאתי לנחין לפנות מחדש לקהל של נחיו יצו  
ולחודיע להם ע"ד העונש הקשה שיופ'ל על כל מי שידון לבאן לקבל  
את הבנקטיות או על כל מי שיויריד מכתורם הרשמי או על כל מי  
שיוסף על נחיו הסחורות יותר ממה שהקצב מטעם מועצת הבלדיה.  
כבר נגיתי לתכלית זו קמיסיות שהוטל עליהן להסניח על כל  
הפרת הפקודות ולחודיע אודותיה. כל מי שיסרב להשכנע לפקודות  
יקבל עונש חבך, והעונש היותר קל יהיה: שיגרשוהו. אותו ואת  
בשפתו מהעיר. כרי שענשם ישמש מופת לאחרים.  
הגני כיעין לכל המוכרים וגם לקהל שיכנע לפקודה זו ויהיה  
לחועלתם. ושיעזרו להתגשמות הפקודות האלה ושיויריע על כל  
סכמך שיקרה להם.  
כמו כן הגני מיעץ בידוד לכל אלה שמסרכים להכנע לפקודות  
אלא יוכיפו לעמוד במרדם מפני שהממשלה וזכמת לאחו באכצעים  
היותר המורים דוקא נגדם ולהם בידוד נכחו הענשים היותר קשים.  
ככל מפקדה של סרוב ומאן צריך לחודיע למשטרה או לאחד  
מחברי הקמיסיות שישמות חכריון רשומים למטה:

הקסיסה לנה שלום והמנזי מחמד קאלי מחמד קנברי. חסן עימת כאד בלזין.	לחלאכביב
גזל אכריות יוסב שלום. אכרם לודכישול.	להעיד
אכרם אכשפיות נניכ חקללת אכקד פיאכ.	לאנשי
אלשום חק. נניכ חאכ; חסן דכאני.	

קאמיקאס יפו  
פואר שהאב.

דפוס סעדיה שושני יפו.

*Warning from His Honor, the District Commissary, to those dealing with Cash and Bank Notes*

## WARNING

For the benefit of the public, we are announcing a final warning in terms of a decree issued by the Fourth Camp Commander and by the Minister of the Navy, His Honor Ahmad J'Miel Peshah:

I have found it essential to approach from anew the public of the Jaffa district and to notify them of the severe punishment that will be imposed on anyone refusing to accept bank notes, or to anyone reducing official prices, or to anyone increasing the price of goods by more than those set on behalf of the Municipal Baladia (Council).

To this end I have already appointed a commission to monitor and notify me of any breach concerning the order. Anyone refusing to obey the order will be severely punished, and the lightest penalty will be expulsion from the city of that person together with his family as an example to others.

I hereby advise all of the merchants and the public at large to obey this order which is for their own good and that they assist in achieving the objectives of these orders and that they (inform the authorities) of every dispute that takes place over them.

Similarly, I especially advise all those who refuse to obey the orders, that they desist from carrying on their revolt because the Government intends taking more drastic action against them, and for them especially, harder punishments are more fitting.

In the event of any refusal to obey the order, the public should inform the police or one of the Commissaries, the names of whose members are listed below:

Commissary for Nevi Shalom	The Effendi; Machmad Kiali, Machmud Kanbarni, Hasson Arfa, Meir Metalon
Commissary for Tel Aviv	The Effendi; J'Miel Abrabiha, Ja'acov Shlush, Avraham Ludevipol
Commissary for the City	The Effendi; Ahmud Abutpiah, Nagib Rokiclah Askindar Sianni
Commissary for A'jmi	The Effendi; Alfonse Rok, Nagib Hage, Hassan Dajani

Signed by the Kamikam (Commissary) for Jaffa

**Foad Shahab**

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Printed By: Shoshani Printers Jaffa.

# Jewish History in New Orleans

Approximately 15,000 Jews live in New Orleans, the largest city in the State of Louisiana, a port and commercial center near the mouth of the Mississippi River which was founded in 1718. It is unknown if Jews were among the cities early settlers although the "Black Code" issued by the French governor in 1724 ordered their expulsion. The first known Jewish settler after 1724 was Isaac Rodriguez Monsanto in 1759. New and more restrictive laws were enacted when the city was ceded to Spain in 1762.

In the early 19th century more Jews took up residence in New Orleans, which passed to the United States with the Louisiana Purchase of 1815. Judah Touro, later a wealthy merchant and philanthropist, arrived in 1803, and Ezekiel Salomon, son of the American Revolution patriot Haym Salomon, was governor of the United States Bank in New Orleans from 1816 to 1821. Two more Jews who later achieved high position settled in the city in 1828, Judah Benjamin, later U.S. secretary of state, and Henry M. Hyams, later lieutenant governor of Louisiana.

The first Jewish institution was a burying-ground in the northern part of the city. It was established by the society Shaarei Chessed from which developed the first synagogue, chartered in 1828. The Portuguese Congregation was founded in 1846 and Temple Sinai was the first Reform congregation founded in 1870. The first two congregations merged in 1878 to become the Reform Touro synagogue. Congregation Gates of Prayer, organized about 1850, was Reform by the 1940s. The Reform congregations have the largest number of members, followed by the three Orthodox congregations. The Young Jewish Society was founded in 1880 and the YMHA, in 1891. In 1910, 18 separate Jewish welfare and charity organizations merged to form the Jewish Welfare.

New Orleans received little of the Eastern European Jewish immigration to America. Its Jewish population came from Germany, Holland, England and Jamaica and was increased by migrations from Charleston, S.C., Cincinnati, Ohio and Baltimore, Md. By 1830, the community had attained a considerable degree of prosperity. It early entered into relations with Texas upon the development which it exerted an appreciable influence.

New Orleans has a high percentage of third and fourth generation natives among its Jewish population, which has always been well integrated into the city's general life. Jews have served as presidents and board members of practically all cultural, civic, and social-welfare agencies and were charter members of some of the most exclusive social and Mardi Gras clubs, though the latter are now closed to Jews.



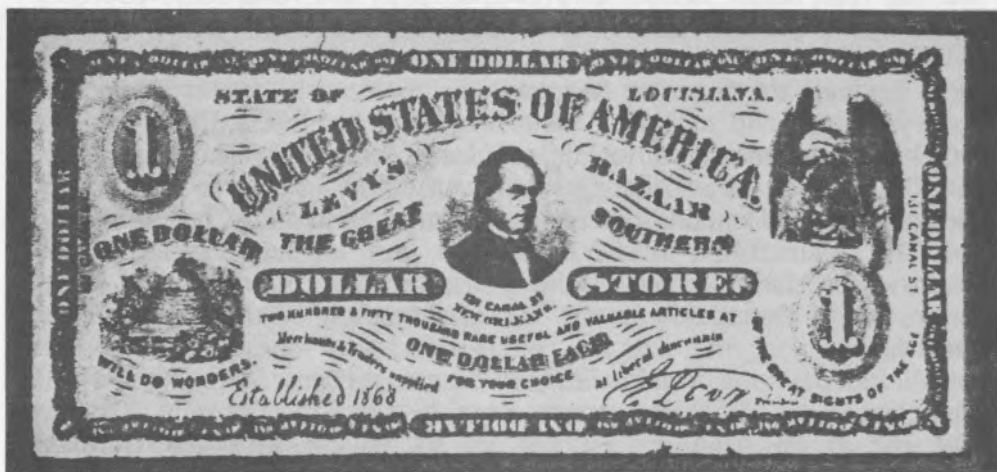
The community maintains associations for the relief of Jewish widows and orphans, a Ladies Hebrew Benevolent Association, the Touro Infirmary and Hebrew Benevolent Association and a considerable number of other social and benevolent associations and lodges.

One of the few trades which early Jewish settlers were attracted to when they immigrated to America was the trade of peddling. This was one of the few occupations permitted to Jews in Europe. A bearded Jewish trader was a common sight in the southern states, walking many miles each day over unpaved roads and paths with a pack on his back often weighing 100 pounds or more. He was a welcomed individual at rural farmhouses and communities which had no retail store to purchase these items from.

As the peddlers prospered, they purchased a horse and wagon to carry their wares and after accumulating further capital or securing credit, a store was leased or purchased.

The numismatic illustration for this article is an advertising note from an early Jewish merchant in New Orleans. Levy's Bazaar advertises itself as the Great Southern Dollar Store, located at 131 Canal Street, New Orleans and pertains to have two hundred and fifty thousand rare, useful and valuable articles for sale at one dollar each. As a throw back to his earlier days, he also states that Merchants and Traders supplied at liberal discounts. The firm was established in 1868. It is presumed the photograph on the note is of Mr. E. Levy, the owner.

All advertising notes of this era are highly desired and collectible and are avidly bid upon when they appear at auction. This note with its Judaic connection brought \$660.00 in a 1994 Orlando paper money auction. What would Mr. Levy think about that!!



# THE BIALYSTOK REVOLT

A commemorative medal, designed by Eliezer Weishoff, was issued by the Ghetto Fighters House at Kibbutz Mordecai for the 30th Anniversary of the Bialystok Ghetto Uprising. The portrait of Mordechai Tenenbaum is on the obverse with wire fences and houses of the ghetto in the background. The reverse shows a fighter's hand holding a rifle with similar background. The reverse shows a fighter's hand holding a rifle with similar background.



Bialystok was an industrial city in N.E. Poland, one of the principal Russian/Polish Jewish centers. Shortly after the outbreak of the war, the Germans entered Bialystok, first occupying it from Sept. 15 until Sept. 22, 1939, when it was transferred to the Soviets. The second German occupation was from June 27, 1941, to July 27, 1944. At that time some 50,000 Jews lived in Bialystok, and some 350,000 in the whole province.

On the day following the second German occupation, known as "Red Friday," the Germans burned down the Jewish quarter, including the synagogue and at least 1,000 Jews who had been driven inside. Other similar events followed in rapid succession: On Thursday, July 3, 300 of the Jewish intelligentsia were rounded up and taken to Pietrasze, a field outside the town, and murdered there; on Saturday, July 12, over 3,000 Jewish men were put to death there. Their widows were later known in the ghetto as "*die Donnershtige*" ("the ones from Thursday") and "*di Shabbesdige*" ("the ones from Saturday").

A Judenrat was established on German orders (July 26, 1941), and chaired by Rabbi Rosenmann, but his deputy, Ephraim Barash, was the actual head and served as its liaison with the German authorities. On August 1, some 50,000 Jews were segregated into a ghetto. Three gates in the barrier were guarded by armed gendarmes.

For administrative purposes, Bialystok was incorporated into the Reich (end of July 1941), as an autonomous district (Bezirk) of East Prussia under Gauleiter and Oberpraesident Erich Koch, one of Hitler's trusted men. Under this setup various Nazi authorities in Berlin, Koenigsberg, and Bialystok issued frequently contradictory orders concerning the fate of the Jews of the ghetto. The first year, there was relative quiet and order in the ghetto (except for the deportation of 4,500 of the poorest Jews to Pruzhany) as the Germans wished to exploit the ghetto to a maximum in industrial production for the army. Every Jew in the 15-65 age group was forced to work, and the Germans meted out physical punishment, including death sentences, to anyone attempting to avoid or resist forced labor. The only remuneration was a daily bread ration of 500 grams, which was later reduced to 350 grams. In addition, the Germans confiscated property, imposed forced "contributions," and collected a head and apartment tax. The Judenrat collected its own taxes to cover its expenses. There were private factories in the ghetto, owned by a German industrialist, Oskar Stefen; Jews were also employed in various German enterprises outside the ghetto.

Two thousand persons were employed by the Judenrat, not including those in charge of the ghetto's economic enterprises. Over 200 men served in the "Jewish Police." The Judenrat maintained important departments: industry and artisans, labor, finances, and supply; its other departments dealt with health, welfare, housing, culture, and vegetable gardening for staples for a small segment of the ghetto. In the main, however, the Judenrat concentrated on factories engaged in war production in the hope of thus prolonging the survival of the ghetto inhabitants. The deputy chairman of the Judenrat, Barash, knew the truth about the deportations and death camps and had also read German documents containing plans to liquidate the ghetto. Nevertheless, up to his last day, he trusted in the idea that the inmates' hard work and economic "usefulness" would delay their destruction or even save them. Most of the inhabitants of the ghetto trusted Barash and shared his illusions. He stayed at his post until he was deported to Majdanek and murdered.

The Germans embarked upon the liquidation of the Jews on Feb. 5-12, 1943, when the first Aktion in the ghetto took place. The Jews were dragged from their homes and hiding places. One thousand of them were killed on the spot, while 10,000 were deported to Treblinka death camp. The period following the first Aktion was marked by Jewish underground preparations for armed resistance in the event that the deportations would be resumed. At this time the local German authorities, who were interested in prolonging the existence of the ghetto for economic reasons, were negotiating with the Berlin and Koenigsberg authorities on the date for the liquidation of the ghetto. The differences of opinion were resolved leading to the final destruction of the ghetto on Aug. 16, 1943.

An underground came into existence in the early days of the ghetto and expressed itself mainly through sabotage acts at the members' places of work. It lacked, however, a uniform plan of action and a clear idea of its aims. Finally, in November 1942, Mordecai Tenenbaum (Tamaroff), sent by the Warsaw Jewish Fighting Organization to organize resistance in Bialystok Ghetto, arrived in the city and gave the movement direction. The underground's main problems were the lack of arms and disunity in the ranks. The ghetto stood alone in its struggle, for no help could be expected from the Polish underground. Arms had either to be stolen from the German armories or purchased at high prices outside the ghetto; only the hand grenades were of home manufacture.

In the early stage, Barash supported the ghetto underground and supplied it with finances and information through Tenenbaum. Barash also passed on copies of the Judenrat's minutes and proclamations as well as copies of German documents for the underground's secret archives. These archives were established by Tenenbaum on the model of the Ringelblum Oneg Shabbat archives in the Warsaw Ghetto. Tenenbaum wrote a great deal himself and also collected diaries, depositions, historical articles, folklore, and Judenrat and German documents. These archives were hidden outside the ghetto and uncovered after the war; most of its contents are now in the custody of Yad Vashem in Jerusalem.

Until January 1943, the Bialystok underground maintained regular contact with the Jewish Fighting Organization in Warsaw, Vilna, and other ghettos. Barash supported the underground, however, only as long as the Germans were unaware of its existence. When the first Aktion took place, in February 1943, the underground was not yet ready. However it stepped up its activities. The men were trained in the use of arms, more weapons were acquired, and attempts were made to establish contact with the partisans in the forests. Several sentences of death were also carried out on Jews who acted as informers or otherwise cooperated with the Gestapo. The ghetto youth were greatly attracted to the forests, where there was a chance of fighting and personal salvation. Three small groups left the ghetto for the forests (January, March, and June 1943). But the Jewish partisan groups there were in a difficult situation, for they had few arms, and there was no Soviet partisan activity in the vicinity in this period. The ghetto therefore remained the base for the provision of food, medical aid, clothing, and arms to the small number of Jewish partisans.

One of the weaknesses of the underground, disunity, stemmed from differences in the members' political background and views on the underground's character and goals. Some were convinced that the minimum conditions necessary for military operations could not exist inside the ghetto, and that in fighting in the forests, side by side with the other partisans, the Jews could contribute to the common struggle

against the Nazis. Tenenbaum on the other hand, adhered to the view that the underground had to concentrate on the struggle inside the ghetto, and that only after they had carried out this national duty could the members of the underground continue the struggle in the forests. It was not until July 1943, after the break with the Judenrat chairman, that the various underground movements in the ghetto united, on the basis of Tenenbaum's views, in a united fighting organization.

The united Jewish underground called upon the Jews to disregard the orders for deportation, and join the active resistance. Most of the Jewish population, however, stupefied by the Germans' surprise attack, which launched the final liquidation of the ghetto on Aug. 16, 1943, obeyed the orders given. The Germans were aware of the existence of the underground and therefore made careful secret preparations for the Aktion, for which a special commando unit from Lublin was brought under the command of Odilo Globocnik. The Jewish Fighting Organization tactics were to open battle, prevent the Jews from leaving the ghetto for the deportation trains, break through the German ranks, and seek refuge in the forests. German fire, however, supported by tank action, crushed the rebellion. After a day of fighting, 72 fighters retreated to a bunker in order to organize their escape to the forests. The Germans discovered the bunker and killed all the fighters, with a single exception.

The ghetto fighters held out for another month, and night after night the gunfire reverberated through Bialystok. The commanders, Tenenbaum and Moszkowicz, presumably committed suicide when the revolt was quashed. A month later the Germans announced the completion of the Aktion, in which some 40,000 Jews were dispatched to Treblinka and Majdanek. The members of the Judenrat were among the last group to be deported. A few dozen Jews succeeded in escaping from the ghetto and joined the partisans in the forests.

The revolt made a deep impression upon the Poles and the Germans. After the ghetto's liquidation, six Jewish girls remained who had posed as "Aryans." They acted as underground couriers, and now helped those who escaped to reach the partisans. After suffering many losses, the Jewish partisans in the forests united to form a single group, "Kadimah." They in turn were absorbed into a general partisan movement led by Soviet parachutists at the end of 1943.

After the war there remained 1,085 Jews in Bialystok, of whom 900 were local inhabitants, and the rest from the neighboring villages. Of the ghetto inhabitants 260 survived, some in the deportation camps, others as members of partisan units. The community presumably dwindled and dissolved.

Today, there exists both in Israel and the United States, social organizations consisting of former Bialystocker Jews. They often have meetings and dinners where they renew old acquaintances and reminisce about the past.



## JOSEPH JOACHIN

Joseph Joachim was born in Kittsee (Kopczeny) in 1831. The family moved to Budapest where his musical education began at the age of five. He gave his first concert at seven and at nine he was taken to Vienna to study with Hellmesberger and Boehm. At 12 he went on to Leipzig where his studies were supervised and fostered by Felix Mendelssohn, Ferdinand David, and Moritz Hauptmann.

From 1849 to 1854 he was concertmaster of Liszt's orchestra at Weimar, and from 1854 to 1864, concertmaster and conductor of the Royal Hanoverian Orchestra. He finally settled in Berlin in 1866 as director of the newly founded *Hochschule fuer Musik*. There he also founded the Joachim Quartet which became the leading quartet in Europe. His pedagogical talent attracted a great number of pupils, among whom were Leopold Auer, Jen Hubay, and Tivadar Nachez.

Joachim's concert activity in Europe and England continued steadily throughout his career. Although he eschewed the character and role of a "traveling virtuoso," he became, at an early age, the most notable violinist of his generation and its most distinguished teacher. He was an artist in whom technique, taste, intellect, and emotion were combined to a rare degree. His interpretation of the Beethoven Violin Concerto, for example, was considered definitive. He also reedited Mendelssohn's Violin Concerto in conformity with the original manuscript; revived the works of Tartini; and established in the repertoire Bach's work for solo violin in their original form, without the accompaniments added by 19th-century "improvers."

Joachim's friendships with the great composers and performers of his time are an important factor in the history of music in the 19th century, especially his association with Mendelssohn, Liszt, Robert Schumann, Clara Schumann, and Brahms. Joachim introduced the young Brahms to Liszt, and arranged the fateful meeting between Schumann and Brahms in 1853.

Of his own compositions, which include works for violin and orchestra, violin and piano, and songs, only the Violin Concerto op. 11 ("Hungarian") survived. His cadenzas for the Beethoven and Brahms concertos, however, are still performed. He also wrote a violin method with A. Moser.

Although Joachim had converted to Protestantism in 1855, his decision to resign from the Hanoverian service was finally brought about in 1864 when the violinist J. M. Gruen was refused tenure as a Jew (a principle which had not been observed in Joachim's case). Joachim tendered his resignation on the grounds that he "would never be able to surmount the

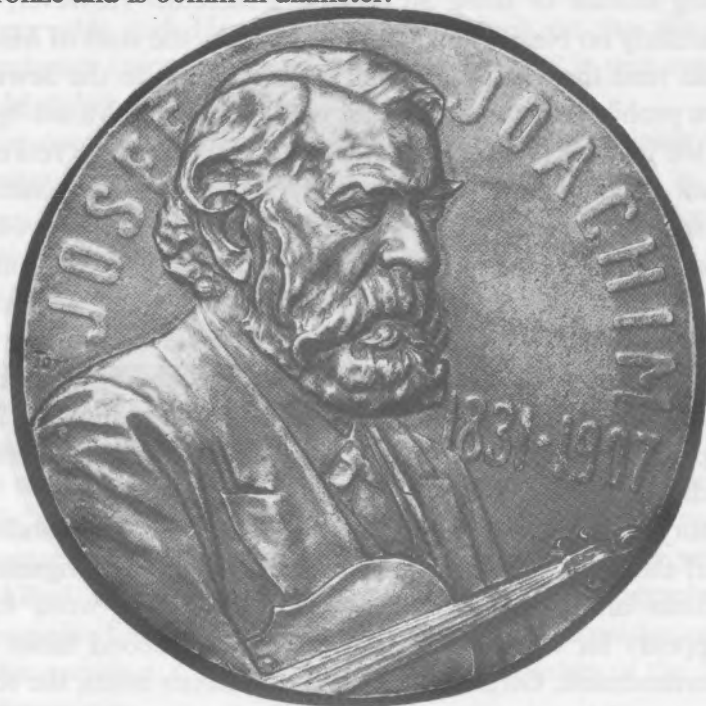
purely personal feeling of having been enabled through my earlier conversion... to enjoy worldly advantages in the Royal Hanoverian Orchestra while the members of my race occupy a humiliating position there."

His *Hebraeische Melodien* (Hebrew Melodies) for viola and piano, op. 9 (1854), were inspired mainly by Schumann's enthusiasm for Byron's poems. Although Wagner thought that Joachim's break from the Liszt-Wagner circle in 1857 was due to the republication at that time of *Das Judentum in der Musik* in Wagner's name (it had first been published anonymously in 1850), the break was undoubtedly caused by musical considerations.

Hundreds of works were dedicated to Joachim, including the Schumann, Brahms, Dvorak and Bruch (nos. 1 and 3) violin concertos, Liszt's Hungarian Rhapsody no. 12, and Schumann's Fourth Symphony (second version, 1853).

Joachim's grandnieces, the sisters Adila Fachiri (d'Aranyi, 1888–1962) and Jelly E. d'Aranyi (1895–1966), were well-known violinists. Josef Joachim died in 1907 and was mourned throughout the music world.

The illustrated medal is No :64.962 of the collection of the Jewish Museum in Budapest. Sculpted by Gyula Toth, the medal shows Joachim in half-profile clutching his violin. The artist fashioned the dress of his subject and the slight quiver of the bearded face with great care. The medal was struck in bronze and is 60mm in diameter.



## Letter to the Editor

### by Simcha Kuritzky

I am writing in response to certain claims made in Gene Hessler's article on Theresienstadt notes. It is annoying when authors circulate rumors, but most unfortunate when these rumors are cloaked as fact and take on a life of their own. There has been a story for several decades that the vignette of the tablets of the ten commandments (*lukhot haBrit* in Hebrew) are arranged so as to hide the commandment against killing. Mr. Hessler goes further, asserting "The hand of Moses was conveniently placed over the commandment 'Thou shalt not kill,' a detail [Reichsprotektor Reinhard] Heydrich most certainly demanded."

I must confess that, in my own talks on Konzentrationslagersgeld (Concentration Camp money), I too mention the story of the hidden commandment, but I do make it plain it is only a story. I suspect it originated in satirical statements made by the Jewish inmates of Theresienstadt itself, though it may have its origins after the war, when the full atrocity of the Nazis became known. In any case, it is blatantly false for two reasons.

First, the only reason Heydrich would not want the commandment against killing displayed, would be if it might stop his own guards from committing murder or being an accessory thereto. However, no gentile, and particularly no Nazi, would feel obligated by the laws of Moses, even if they could read them in the original language. As to the Jewish inmates, they were prohibited from complying with the laws of Moses by the Nazis. Further, the inmates had been carefully selected to include retirees, families with small children, and well-educated Jews who had assimilated into German society--the least likely people to rise up in armed revolt.

Second, Mr. Hessler appears to have used a Catholic or Lutheran Bible for his research. For the Jews, the fifth commandment is *kavod es ha-av v'es ha-eym*, usually translated 'Honor your father and mother'. It is the sixth commandment that prohibits killing, *lo tirtzakh*. Since Hebrew is read left to right, the first five commandments (actually, the first 2 words of each) appear on the left tablet, so Moses' hand covers the fifth commandment, not the sixth.

The story, originated by Jews who knew the sixth commandment was at the top of the right tablet, refers to the fact that, in the vignettes used on the 5 kroner and higher denominations, part of the word following *lo* ("no") appears for every commandment on the second tablet except the sixth commandment. On the smaller 1 and 2 kroner notes, the second word of most commandments on the second tablet is cropped out of the vignette.

## Jewish Life in Paris



There is documentary evidence of the presence of Jews in Paris from the year 582. A community owned a synagogue which was situated in the neighborhood of the present church of St. Julien le Pauvre. The murder of the Jew Priscus, purveyor to King Chilperic, was avenged by a Christian mob—proof of the good relationship existing between the two religious groups. However, the sixth Council of Paris (614 or 615) decided that Jews who held public office, and their families, must convert to Christianity. These documents are proof not only that there were Jews living in Paris but also that their social standing was high.

From 1119 at the latest, there was a Jewish quarter, the *vicus Judaeorum*, situated right in the center of Paris. The synagogue, which was 8 meters wide and 31 meters long, was built on the site of the present March aux Fleurs. After the expulsion of 1182 it was converted into the St. Madeleine Church.

Paris Jews owned about half the land in Paris and the vicinity. They employed many Christian servants, and the objects they took in pledge included even church vessels. Jealousy of their prosperity gave rise to the rumor that they used the latter as wine goblets at table.

Far more portentous was the blood libel which arose against the Jews of Blois in 1171, appeared simultaneously in a number of other places, and reached the region of Paris. Even though Louis VII, in answer to the intervention of the leaders of the Paris community, promised to take care that no similar accusation arose in the future and above all that no persecution resulted from it, he was unable to prevent this slander from being deeply engraved in the public mind, even among children. Thus Philip Augustus was told by a playmate when he was only six years old that Jews killed Christian children; according to his biographer, the hatred he conceived at this time was the origin of his expulsion order of 1182. On this occasion, the crown confiscated the houses of the Jews as well as the synagogue.

When the Jews were permitted to return to the kingdom of France in 1198 they settled in Paris in and around the present Rue Ferdinand Duval, which, coincidentally, became the Jewish quarter once again in the modern era. Tax rolls of the Jews of Paris in 1292 and 1296 give a good picture of their economic and social status. In spite of the prohibition on the settlement of Jews expelled from England (1290), a number of recent arrivals from that country are listed. As in many other places, the profession of physician figures most prominently among the professions noted. The majority of the rest of the Jews engaged in money-lending and commerce. But in the space of only four years, as witnessed by the amount of the tax imposed on them, the Jews became considerably impoverished. There is no evidence of Jews in Paris, not even of lone individuals, in the 15th and 16th centuries.

From the beginning of the 18th century the Jews of Metz applied to the authorities for permission to enter Paris on their business pursuits. Gradually the periods of their stay in the capital increased and were prolonged. At the same time the city saw the arrival of Jews from Bordeaux (the "Portuguese") and from Avignon. From 1721 to 1772 a police inspector was given special charge over the Jews, an office which the successive holders used to extort what they could from them in money and goods.

Large numbers of the Jews eked out a miserable living in peddling and selling secondhand clothes and rags. The more well-to-do were money-lenders, military purveyors (especially of horses), and traded in jewels. There were also some craftsmen among them: jewelers, painters, engravers, designers, and embroideries. Inns preparing kosher food existed from 1721; these also served as prayer rooms since otherwise services could only be held in private houses—in either case strictly forbidden by the police. From at least 1736 an innkeeper from La Villette allowed his garden to be used for burials. After 1780 the Portuguese community acquired an adjoining plot of land which could officially be used for a cemetery. Soon after the Ashkenazim also acquired a cemetery, in Montrouge. Neither continued in use for very long but both were still in existence in 1971.

The first publicly acknowledged synagogue was opened in 1788 on Rue de Brisemiche. The number of Jews in Paris just before the Revolution was probably no greater than 500. On Aug. 26, 1789 they presented the Constituent Assembly with a petition asking for the rights of citizens. The Paris commune came to the defense of its Jewish residents, sending a deputation to the assembly to plead for them. Full citizenship rights were granted to the Spanish, Portuguese, and Avignon Jews on Jan. 28, 1790.



In 1819, when the Jewish population of Paris had reached between 6,000 and 7,000 persons, the consistory began to build the first Great Synagogue, in Rue Notre Dame de Nazareth. It stood for no more than 30 years and had barely been rebuilt when it became apparent that it was not large enough for a Jewish population which had reached 20,000. The consistory had established its first primary school in 1819; a second school was added in 1846, and three others between 1864 and 1867. At the same time charitable associations increased and their buildings frequently also served as prayer rooms for immigrant Jews.

Apart from a very few wealthy capitalists, the great majority of the Jews belonged to the middle economic level. Alongside the peddlers, merchants, and dealers in secondhand goods, the proportion of craftsmen—painters, hat-makers, tailors, and shoemakers—was increasing. Many organizations and societies—the first dating from 1825—encouraged young Jewish men and women to acquire an aptitude for and pride in manual work. The liberal professions also attracted numerous Jews; the community included an increasing number of professors, lawyers, and physicians.

With the loss of Alsace and Lorraine in 1871, the Jewish population of France numbered only 60,000 persons, almost two-thirds of whom lived in Paris.



After 1881 their numbers were augmented by refugees from Poland, Russia, and the Slav provinces of Austria and Rumania. At the same time there was a marked increase in the anti-Semitic movement. The Dreyfus affair, from 1894, split the intellectuals of Paris into "Dreyfusards" and "anti-Dreyfusards" who frequently clashed on the streets.

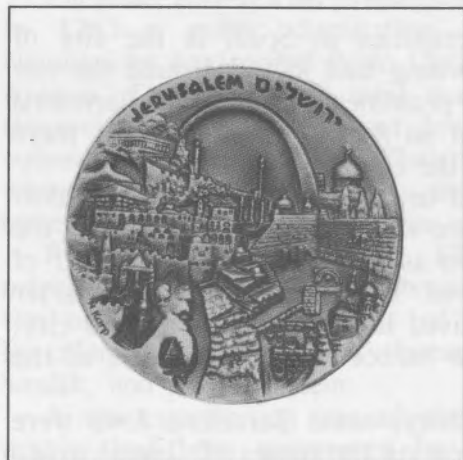
With the law separating church and state in 1905, the Jewish consistories lost their official status, becoming no more than private religious associations. The growing numbers of Jewish immigrants to Paris resented the heavy hand of a consistory, which was largely under the control of Jews from Alsace and Lorraine, now a minority group. These immigrants formed the greater part of the 13,000 "foreign" Jews who enlisted in World War I. Especially after 1918, Jews began to arrive from North Africa, Turkey, and the Balkans, and in greatly increased numbers from Eastern Europe. Thus in 1939 there were around 150,000 Jews in Paris (over half the total in France), the overwhelming majority Yiddish-speaking recent immigrants.

The Jews lived all over the city but there were large concentrations in the north and east. More than 150 *Landmansenschaft* composed of immigrants from Eastern Europe and many charitable societies united large numbers of Jews.

On June 14, 1940, the Wehrmacht entered Paris. The German-imposed census of Jewish persons and businesses in November 1940 recorded a total of 149,734 Jews (over 6 years of age), 7,737 Jewish businesses (private), and 3,456 companies considered Jewish. A large numbers of Parisian Jews had left for the southern, unoccupied French territory. In August 1940 a number of Jewish shops on the Champs Elysees were stoned by French Nazis under German cover. The first major roundups of Parisian Jews of foreign nationality took place in 1941 when about 5,000 "foreign" Jews were deported on May 14, about 8,000 "foreigners" in August, and about 100 "intellectuals" on December 13. On July 16, 1942, 12,884 Jews were rounded up in Paris (including about 4,000 children).

The Parisian Jews represented over half the 85,000 Jews deported from France to extermination camps in the East; most of them were sent to Drancy and from there to Auschwitz, while about three convoys, in March 1943, were despatched to Majdanek and one to Kovno.

Several scores of Jews fell in the Paris insurrection in August 1944. Many streets in Paris and the outlying suburbs bear the names of Jewish heroes and martyrs of the Holocaust period and the Memorial to the Unknown Jewish Martyr, a part of the Centre de Documentation Juive Contemporaine, was erected in 1956 in the heart of Paris.



Estimated at about 350,000 persons, the Jewish community of the Greater Paris ranks third (after Greater New York and Los Angeles) among the Jewish cities in the Diaspora. Paris and its environs have always attracted migrants and immigrants. It is a cosmopolitan city in which there live together people of every origin, race, color, and creed. Within this mixture, the Jews constitute a sizable minority in Paris proper (about 6%-8% of the total population) and in several suburban towns.

The great wave of immigration of Jews originating from North Africa in 1955–1965 changed the ethnic composition of the Jewish community in the Paris area. Sephardi Jews are now the majority, even if, with the exception of Alsace, the Ashkenazi Jews are more numerous than in the other regions of France. Within Paris proper, the formerly typically Jewish neighborhoods have taken on a Sephardi nature. Some of them are on the way to disappearing, while others have been “Judaized.”

Parisian Jews, however, live in every district in the city. The Jewish population of the Paris region is very mobile, partly due to constant urban renewal. In their new places of residence, they establish new communities, most often with Sephardi majorities. Moreover, the best known Jewish livelihoods—petty craftsman, small tradesman—have practically vanished. Parisian Jews are found in every type of occupation and practice in every professions and play an important role in the Paris intelligentsia.

Illustrations are the thirteenth Hanukka Coin issued by Israel in 1978 which pictures a Hannukkah Lamp from France in the 14th century, a 1922 French Emergency banknote issued by the Chamber of Commerce of Paris during a period of currency crisis after World War I and a medal issued in 1990 by the IGCME, the Jerusalem-Paris medal.

## Barcelona's Jewish History

One of the oldest Jewish communities in Spain is the city of Barcelona. Sources mention Jews owning land in and around the city in the 10th and 11th centuries. The prominence of Jews in Barcelona is also enhanced by the statement of an Arabic chronicler that there were as many Jews as Christians in the city.

The Jewish legal status is defined in the book of Usatges (1053-1071). Jewish ownership of real estate was permitted. The site of the ancient Jewish cemetery is still known as Montjuich and a number of Jewish tombstones have been preserved. The Calle del Cal, the Quarter of Kahal, is where Barcelona Jews lived in the heart of the old city, near the main gate and far from the harbor. The main street of the quarter is still called Calle del Cal.

In the first half of the 11th century, some Barcelona Jews were minters and coins have been found bearing the names of Jewish goldsmith who minted them. Daniel M. Friedenberg, in his book *"Jewish Minters and Medalists,"* states "Jewish moneyers were evident in Catalonia by the early 11th century. References are made throughout the reign of Count Berenguer Ramin I of Barcelona (1018-1035) to Bonnom the Hebrew, that is, Shem Tov - and in 1023 a debt is mentioned of money in gold struck by Bono Nomen the Hebrew goldsmith. Although Bonnom cut his coin inscriptions in the conventional Arabic script used in most of Spain at the time, he had the curious custom of inscribing his name in Latin letters."

In 1104, four Jews of Barcelona were awarded the monopoly to repatriate the Muslim prisoners of war to southern Spain.

Shortly afterward, Abraham b. Hiyya was using his mathematical knowledge in the service of the king of Aragon and the counts of Barcelona, possibly assisting them to apportion territories conquered from the Muslims.

From the beginning of the 13th century, the Jewish community provided beds for the royal retinues on their visits to Barcelona and looked after the lions in the royal menagerie. The Jews were mainly occupied as artisans and merchants, some of them engaging in overseas trade.

Documents of the second half of the 11th century contain the first mention of nesi'im of the house of Sheshet, who served the counts as suppliers of capital, advisers on Muslim affairs, Arab secretaries, and negotiators. From the middle of the 12th century the counts would frequently appoint Jews also as bailiffs (baile) of the treasury; some of these were also members of the Sheshet family.

Spanish Jewish Moneyer



Bonnom

Moneyer of Catalonia under Count Berenguer Ramon I  
11th Century Note name in Latin letters on last line.

Christian anti-Jewish propaganda in Barcelona meanwhile increased. In 1263 a public disputation was held at Barcelona in which Nahmanides confronted Pablo Christiani in the presence of James I of Aragon. The bailiff and mint master of Barcelona at the time was Benveniste de Porta, the last Jew to hold this office, as Jews were subsequently replaced by Christian burghers. Jews from families whose ancestors had formerly acquired wealth in the service of the counts now turned to commerce and money lending.

By the beginning of the 13th century, a number of Jewish merchants and financiers had become sufficiently influential to displace the nesi'im in the conduct of communal affairs. By 1241, the Barcelona Jewish community became foremost in Spain in scholarship, wealth, and public esteem.

A new constitution was adopted in 1327, by which time the community had been augmented by 60 families of French exiles. The privileges, such as exemption from taxes, enjoyed by Jews close to the court were now abolished. Legal status was accorded to the "Council of Thirty," an institution that had begun to develop early in the 14th century. The new regulations helped to strengthen the governing body.

In the 14th century the monarchy yielded to the demands of the Christian merchants of Barcelona and restricted Jewish trade with Egypt and Syria. In addition, the community suffered severely during the Black Death of 1348. Most of the "thirty" perished in the plague, and the Jewish quarter was attacked by the mob. Despite protection extended by the municipality, several Jews were killed. In December 1354, delegates for the communities of Catalonia and the province of Valencia convened in Barcelona with the intention of establishing a national roof organization for the Jewish communities of the kingdom in order to rehabilitate them after the devastation's of the plague.

Around 1367 the Jews were charged with desecrating the Host, several community leaders being among the accused. Three Jews were put to death, and for three days the entire community, men, women, and children, were detained in the synagogue without food. Since they did not confess, the king ordered their release. The community gradually recovered after these misfortunes. Jewish goldsmiths, physicians, and merchants were again employed at court.

The main element in the Barcelona community was now the artisans weavers, dyers, tailors, shoemakers, carpenters, blacksmiths, and coral-workers. These were organized into guilds, and demanded their share in the communal administration. After the long period in which the ruling oligarchy had been exercising their authority to their own advantage, the 1327 charter was abolished by royal edict in 1386. A new charter was approved by which representatives of the two lower estates, the merchants and artisans, shared in the administration. During the persecutions of 1391, the city fathers and even the artisans of Barcelona tried to protect the Jews of the city, but without success.



success. The violence in Barcelona was instigated by a band of Castilians, who had taken part in the massacres in Seville and Valencia and arrived in Barcelona by boat. News of the onslaught on the Jewish quarter in Majorca set off the attack. About 100 Jews were killed and a similar number sought refuge in the "New Castle" in the Jewish quarter. The gate of the Juderia and the notarial archives were set on fire and looting continued throughout that day and night. The Castilians were arrested and ten were sentenced to the gallows. The following Monday, however, the "little people" (*populus minutus*), mostly dock workers and fishermen, broke down the prison doors and stormed the castle. Many Jews were killed. At the same time, serfs from the surrounding countryside attacked the city, burned the court records of the bailiff, seized the fortress of the royal vicar, and gave the Jews who had taken refuge there the alternative of death or conversion.

The renewed prosperity of Barcelona during the 15th century should be credited in part to the Conversos, who developed wide-ranging commercial and industrial activities. Despite protests by the city fathers, in 1486 Ferdinand decided to introduce the Inquisition on the Castilian model in Barcelona. At the outset of the discussions on procedure the Conversos began to withdraw their deposits from the municipal bank and to leave the city. The most prosperous merchants fled, credit and commerce declined, the artisans also suffered, and economic disaster threatened. The inquisitors entered Barcelona in July 1487. Some ships with refugees on board were detained in the harbor. Subsequently several high-ranking officials of Converso descent were charged with observing Jewish religious rites and put to death. In 1492 many of the Jews expelled from Aragon embarked from Barcelona on their way abroad.

At the beginning of the 20th century a few Jewish peddlers from Morocco and Turkey settled in Barcelona. After the conquest of Salonika by the Greeks in 1912 and the announcement by the Spanish government of its willingness to again encourage settlement of Spanish Jews on its territory (1931), Jews from Greece and from other Balkan countries migrated to Barcelona. There were over 100 Jews in Barcelona in 1918, while by 1932 the figure had risen to more than 3,000, mostly of Sephardi origin. After 1933 some German Jews established ribbon, leather, and candy industries. By 1935 Barcelona Jewry numbered over 5,000, the Sephardim by now being a minority.

During the Spanish Civil War (1936-39), many left for France and Palestine. Some of the German Jews left the city after the Republican defeat in 1939, but during and after World War II Barcelona served as a center for refugees, maintained by the American Jewish Joint Distribution Committee, and others returned to resettle.

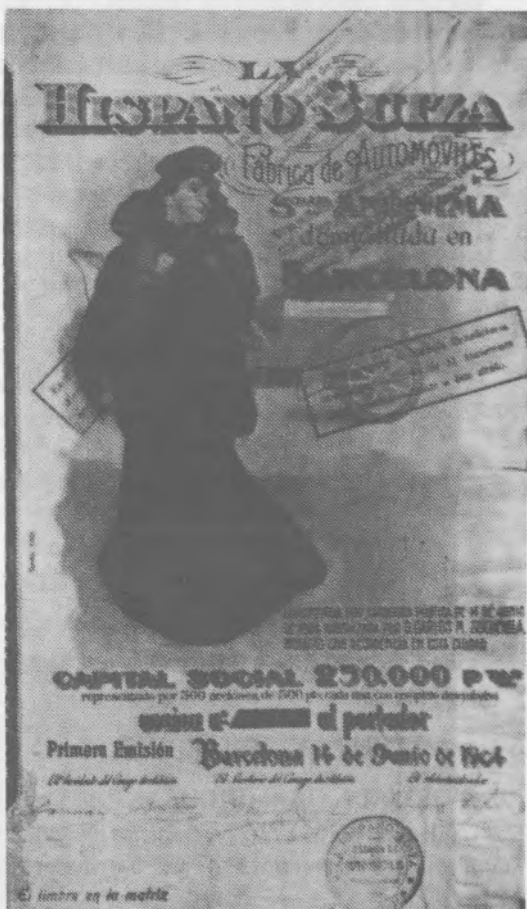
The Barcelona community, consisting now of several thousand people is the best organized in Spain.

The communal organization unites both Sephardi and Ashkenazi synagogues. There is also a community center, which includes a rabbinical office and cultural center. The community runs Jewish Sunday schools for children attending secular schools, and has a talmud torah. Youth activities include summer camps and a growing Maccabi movement. An old-age home supported by Jewish agencies outside Spain is maintained. The University of Barcelona offers courses in Jewish studies.

Together with leaders of the Madrid community, Barcelona community heads were received in 1965 by General Franco, the first meeting between a Spanish head of state and Jewish leaders since 1492.

In 1813, a rare 5 pesetas silver coin was issued in Barcelona with the value within a wreath on the obverse incircled with the inscription Barcelona and the date. The reverse contains arms within a double wreath.

One of the most prized share certificates, coveted by scripophily collectors for its beauty, is of the Spanish automobile manufacturer Hispano Suiza. Automobile manufacturers being one of the leading topics for scripophiliasts. This company started in Barcelona in 1904. The share certificate which features the Italian actress Teresa Mariani was designed by Ramon Casa I Carbo, a commercial artist, illustrator, painter and designer who has won many awards and prizes. In the background is one of the early models of the car. The firm exists today as part of a conglomerate.



# The Island of Crete's Jewish History

## by Edward Schuman

The Island of Crete, the fourth largest island in the Mediterranean Sea, is located some 60 miles southeast of Greece and southwest of Turkey. It was the center of a brilliant civilization that flourished before the advent of Greek culture. After being conquered by the Romans, Byzantines, Moslems and Venetians, Crete became part of the Turkish Empire in 1669. As a consequence of the Greek revolutions in the 1820's, the island was deeded to Egypt, who returned it to the Turks in 1840. It became part of Greece after the Second Balkan War in 1913.

Jews had settled on the island long before the Christian era. The earliest evidence of a Jewish community is found in a circular letter in support of the Jews sent by the Roman Senate (142 B.C.E.) to various countries at the request of Simeon, the Hasmonean. As this was dispatched to the Cretan city of Gortyna, it can be assumed a Jewish community existed there. There is no doubt about the existence of Jewish communities in Crete after the Roman conquest in 68-67 B.C.E. The Jewish communities shared the same fate of others under the dominion of Rome. According to the New Testament (Acts 2:11) there were Cretan Jews living in Jerusalem.

In the wake of the Fourth Crusade, the island was sold to the Venetians who changed its name to Candia. Jews again settled on the island from both east and west during this period (1204-1669) and contacts with other Jewish people were maintained. It is recorded in Venetian documents found in the archives in Venice that in 1481 there were 600 Jewish families and four synagogues in Candia. The leaders of the community demanded attendance at synagogue services and meetings, uprightness in dealing with non-Jews, attendance of the whole community at funerals and cessation of all work at midday preceding the Sabbaths and festivals. At the time of the expulsion of the Jews from Spain in 1492, the Cretan Jewish community extended a warm welcome to the exiles.

The Jewish community was heavily taxed and became the victims of extortions to finance the wars against the Turks. Nevertheless, Jews dominated the export trade of the island. They traded in sugar, wax, ironware, hides, female finery, indigo and wine while a certain number of them engaged in money lending and banking.

The Turkish period marked a decline in the cultural life of the Jewish communities. When Crete became independent in 1897, its Jewish population was about 1500 Jewish families.

Listed among the 100 most endangered historic sites in the world is the Cretan city of Hania's *Etz Hayyim Synagogue*, a landmark of the old port's former Jewish ghetto called *Zudecca*. Constructed as a church in the 15th century, *Etz Hayyim* was converted to Jewish use

in the 17th century. The synagogue was used until 1944, when 269 Jews were herded inside it for two days before being deported. On the way to Auschwitz with 400 other Greek captives their ship was abandoned by the German crew off the island of Merlos and sunk with all aboard.

The synagogue has survived bombings, vandalism, squatters, neglect and a recent devastating earthquake, but despite the turmoil the building has been through, it is still possible to visualize the synagogue's former glory. The complex contains two courtyards. One has a communal *sukkah* and a two-story lodge for the *shames*, the synagogue's watchman. The second courtyard was covered by a dome. Its lower floor provided access to the *mikvah* (ritual bath). On the eastern wall, there was a large circular window dating from the 13th century. The north and south walls had fine Venetian arches set with wrought-iron grilles, the design of which incorporated the Star of David.

In the past three years, Hannan Stavroulakis, a college professor and founder and director of the Jewish Museum of Greece in Athens, has raised \$180,000 for the project to restore this ancient synagogue. The roof has been taken down, the porthole is being cleaned and there are new wooden beams and supports along with newly cemented walls. When they cleaned out the *mikvah*, pure spring water rose to the surface and a pebble mosaic was found during the cleaning of the floor in the north courtyard.

When the project will be finished, after another \$150,000 is raised, the complex will function both as a synagogue and as a cultural and research center. Inscribed on a memorial wall will be the names of the 269 Jewish Cretan Holocaust victims.

The illustration is a Bank of Crete 100 drachmai banknote issued about 1909, which portrays a head from an ancient coin at left and the portrait of King George of Greece at the right.



## **HOW POPE'S BOYHOOD FRIEND HELPED FORCE TIES TO ISRAEL**

### **by Laurie Goodstein**

Jerzy Kluger says the first memory he shares with Karol Wojtyla, the man who is now Pope John Paul II, is of being chased around the square in their home town in Poland by an irate policeman. They were only 4 or 5 years old and had tried to pluck the policeman's sword from its sheath while he dozed on a bench.

That town, Wadowice, had one policeman, 8,000 Catholics and 2,000 Jews. Young Jerzy and Karol, a Jew and a Catholic, studied together in the same state-run school, played soccer in the fields and cowboys and Indians in the wood, and did their homework in one another's homes. World War II tore the Jews from Wadowice, but after decades without contact, Mr. Kluger and Pope John Paul II salvaged their friendship and became partners in a pursuit far more delicate than sword-snatching.

In Rome, 17 years ago, the Pope quietly enlisted Mr. Kluger to serve as an informal intermediary between Israeli and Vatican officials in the sensitive negotiations that eventually led the Vatican to grant Israel formal diplomatic recognition. (

"The people in the Vatican do not know Jews, and previous popes did not know Jews," Mr. Kluger said. "But this Pope is a friend of the Jewish people because he knows Jewish people. He grew up in Wadowice." The friendship between Pope John Paul II, 77, and Mr. Kluger, 76, helps explain why this Pope has made reconciliation between Catholics and Jews one of his highest priorities. He was the first Pope to visit a synagogue and the first to visit the death camp at Auschwitz. He has denounced anti-Semitism and referred to Jews as "our elder brothers."

The Vatican released a long-awaited teaching document it called "an act of repentance" for the failure of Catholics to deter the Holocaust. The document disappointed some Jewish leaders because it contained no explicit apology and defended Pope Pius XII, who many Jews believe was passive in the face of genocide.

Mr. Kluger said that he and Pope John Paul II had discussed the Holocaust - over lunches, on ski trips and on long walks. "He is ashamed of what's happened to the Jews," Mr. Kluger said. "He would love to say something more. If God will give him time to live long enough, he will do more."

All over the world, Jewish leaders had been worried back in 1978 on hearing the news from the Vatican that the new Pope was a Pole. The Auschwitz-Birkenau concentration camp was in Poland, a mere 35 miles



from Wadowice. Poland's prewar Jewish population of 3.5 million was diminished to almost nothing through extermination and expulsion. Poland in the 1930's was a place where many peasants still believed that Jews mixed the blood of Catholic children with their matzoh meal at Passover, and the Catholic Primate issued a pastoral letter urging the boycott of Jewish businesses. But when the German invaded, thousands of Catholics risked their lives to save Jewish friends and strangers.

As a child, Karol Wojtyla lived in an apartment behind the church. His father, a retired army lieutenant on a meager pension, cut costs by sewing his son's clothes. Karol's mother died when he was 9, and his older brother - a medical school graduate - contracted scarlet fever and died three years later. Karol's sister had died before he was born. Karol and his father were devoted to one another, to their Catholic faith, and to Poland, Mr. Kluger recalls. He remembers many afternoons next to the coal-fired stove in the Wojtylas' kitchen, listening to Karol's father recite stories of ancient Greece and Rome and the history of Poland.

Jerzy's father too was a Polish nationalist, proud to be a captain in the Polish Army reserves. He served as president of Wadowice's Jewish community, the man to whom Catholics came when any disputes arose. He believed in music as a means of interfaith dialogue. Every week a string quartet of two Catholics and two Jews rehearsed at the Klugers' house; Karol would sit in the corner and listen.

The Klugers were more assimilated than many other local Jews, sending their children to public rather than Jewish schools, and speaking Polish - not Yiddish - at home, but they were observant. On Friday nights they lighted candles and walked to the synagogue for services. Jerzy lived with his mother, father, younger sister and grandmother in a 10-room apartment overlooking the town square.

Although ugly incidents were not unknown, Jews and Catholics enjoyed better relations in Wadowice than in the Polish countryside. Wadowice was a county seat whose population of government clerks, teachers, military officers and professional was fairly well educated and well-off.

The war destroyed that Wadowice. After the Germans invaded, Jerzy and his father sought to join the retreating Polish Army, finally catching up with the Polish troops and enlisting in Russia. His father was sent to Palestine; Jerzy was sent to Cairo, then Iraq and finally the front in Italy to fight. His sister and mother, who refused to leave his ailing grandmother, were taken away by Nazi soldiers. His grandmother was put on a train to the camp at Belzec, and died there. His sister and mother died in Auschwitz.

Karol Wojtyla worked for four years in a limestone quarry. His father died, and priests he admired were martyred with the Jews. With the

German occupiers cracking down on the Catholic Church in Poland, he entered the underground seminary in Cracow and studied secretly to become a priest. For 27 years, the two childhood friends were out of touch. Mr. Kluger married a Catholic woman and settled in Rome. One day in 1965, he heard a news report about a Polish Archbishop named Wojtyla giving a speech at the Second Vatican Council. He decided to leave a phone message for him in Rome. The Archbishop phoned back right away, and the two were reunited. From then on, when the Archbishop visited Rome, the two frequently met. When the Archbishop was named Pope in 1978, he stunned the world by granting his first papal audience, or formal reception, to Mr. Kluger and his family.

Three years later, the Pope was wounded in an assassination attempt. On Mr. Kluger's third visit to the Pope in the hospital, the Pope suggested that with the Camp David accords pointing the way for peace in the Middle East, it was time for the Vatican to consider opening diplomatic channels to Israel. "Are you willing to help?" Mr. Kluger says the Pope asked him. "We must proceed cautiously, officially and unofficially."

Mr. Kluger played the role of broker and host, inviting Israeli and Vatican representatives to dinner and playing bridge with key Cardinals. The steps were often small and symbolic.

In 1994, at the ceremony welcoming the first Israeli Ambassador to the Holy See, Mr. Kluger stood for photographs next to the Pope, sandwiched between Israeli and Vatican dignitaries. "I was a friend," Mr. Kluger said. "And we had friendly conversations, and friendly relationships which one way or another helped these developments. That's all."

In 1994 Israel issued a State Medal commemorating the establishment of relations between Israel and the Vatican. The Israel State emblem is along side the Vatican emblem on the obverse; the reverse inscription reads "Peace Unto You."



# CLUB BULLETIN



**DONNA J. SIMS N.L.G.**

*Editor*

**P.O. BOX 442 HERMOSA BEACH, CA.  
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**Volume XX No. 3 May-June 1999**

**INS OF LONG ISLAND** - The program topic at the January and February meetings was "New Acquisitions". Sharing knowledge with an exhibit of a new acquisition is always informative.

**INS / ICC OF LOS ANGELES** - January was the first meeting in the new location: The Westside Jewish Community Center, 5870 West Olympic Boulevard, Founders Room, Los Angeles. Mel Wacks was the speaker, a video celebrating the 30th anniversary of the Jewish Hall of Fame his topic. The sneak preview of this video revealed for the first time the Hall of Fame honorees for 1999. Mary Yahalom spoke on "Amadeo Modigliani, Painter & Sculptor" at the February meeting. An AINA slide program will be shown at the March meeting.

**INS OF MICHIGAN** - Jack Schwartz spoke on "Collecting Judaica" at the January meeting. In addition to the usual discussions on coins, paper money, medals, etc. that fall under the heading of Judaica, Jack used as examples various other items such as books, magazines, artifacts, etc.

**INS OF NEW YORK** - Exhibit topics for January were: letter - W; topic - Caduceus; calendar - Rosh Hodesh, Tu B'Shevat. For February: letter - X; topic - Scepter; calendar - Shabbat Shekalim, Shevat. For March: letter - Y; topic - Bird; calendar - Adar, Purim. As always, the challenge is to bring one numismatic item with all three categories.


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**WHY NOT BE AN EXHIBITOR OR A SPEAKER AT YOUR NEXT MEETING?**

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**BUY / SELL / TRADE:** This is the first of a new column that will be featured on a trial basis as part of the ATNA Club Bulletin. Since this idea was announced, several inquiries have come in and oddly enough, most are for the "Buy" portion. Not knowing exactly if and how this will work, we will "give it a shot" and see where it goes. As previously mentioned, use the address at the top of the Bulletin for all inquiries and responses. **WANTED:** (1) Holocaust medals; 1971 San Diego, Memorial to 6 Million Martyrs, set of 3; 1995 IGCMC Liberation, silver; 1973 IGCMC 30th Ann. of the Warsaw Ghetto Uprising; Simon Wiesenthal Nat'l. medal, year unknown, bronze. (2) Israeli Military Awards for Bravery, Courage, Valour and the Freedom Star; badges relating to specific type of military service. Another person had inquired about listing items for sale, but had not made the decision yet to do so.

**MOMENTS IN THOUGHT:** Real joy comes not from ease or riches or from the praise of men, but from doing something worthwhile. (Sir Wilfred Grenfell); Everyone has a photographic memory - some people just don't have any film; If you are skating on thin ice, you might as well dance. (Authors unk.) Keep away from people who try to belittle your ambitions. Small people always do that, but the really great make you feel that you, too, can become great. (Mark Twain.) Laws catch flies, but let hornets go free. (German); I have learned that it is hard to determine where to draw the line between being nice and not hurting people's feelings, and standing up for what you believe. (Anon.); I have learned that sometimes the people you expect to kick you when you are down will be the ones to help you get back up. (Anon.); I have learned that you should always leave loved ones with loving words. It may be the last time you see them. (Anon.)

**COMMENTS FROM DJS:** With our newest feature starting with this issue, I now have more "responses" to get to. So far, I am down to one more to go. One thing I noticed was the vast different areas where the inquiries came from: California, Wisconsin and Arizona. I sincerely hope this idea goes well and may in the future be something that is permanent. The season for Passover/Easter is upon us. Whatever your persuasion, may your holidays be joyful. Remember your club needs your support. Be well, be happy. . . . 

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# King Hussein of Jordan State Medal

In June 1951, the young **Hussein** accompanied his grandfather, **King Abdallah**, to prayers at the El-Aksa Mosque on the Temple Mount in Jerusalem. An awaiting assassin shot the grandfather, killing him because of his stand on peace. A piece of shrapnel hit **Hussein**, but was deflected by a medal. Now, at the time of his passing, a medal has been issued in his memory.

In 1953, **Hussein**, just 17 years old, was crowned King of Jordan. The first public meeting between **King Hussein** and **Yitzhak Rabin** took place in 1994, the same year in which the Israel - Jordan Peace Treaty was signed, opening a new page in the relationship between the two countries.

**King Hussein's** eulogy at Rabin's funeral was emotionally stirring.

**Hussein's** image, based on his royal stature and personal warmth, and humility, made him one of the most respected leaders in the world, and led to the Israeli public's acceptance and empathy of him as a true partner in peace.



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